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meaning, but is very popular. I know of five men called by that name: two at Bayag, one at Dagara, one at Karagawan and one at Baliwanan. 551

2. Names of renowned warriors, *mẽńal* (brave), men who have taken many heads. So a Karagawan boy was called *Mañazó* after a Bolo warrior, although both villages are rather far apart from one another; a Musimut boy was called *Pátań* after one of his ancestors, also a renowned head hunter. Both names have no known meaning. 551 789

3. Names of people who have attained a ripe old age. The Isneg, to use their own expression, "are loath to relegate those names to oblivion" (*magkekḱńa*, from *kḱńa*, "alas"). Names of children who have died a premature death are never chosen, at least when the fact of their short lives is known to the interested party; indeed it may happen that in a certain locality a person called by a certain name has become very old, while another one born in some other place and called by the same name has died an early death, and that the people who have to choose the name for a newborn babe do not know of both cases: then of course only the fact known to them is taken into consideration.

At this juncture it should be noted that the same names recur at every step all over the Isneg district: they are probably very popular for one of the reasons given above, and the personality and inherent qualities are supposed to be transferred to the child together with the name. Nevertheless it should not be inferred from this that the Isneg believe in metempsychosis: no such belief exists in the whole Apayao district. [828]

Just to give a few examples. M stands for "male"; F for "female". 551

Sabadáw (M): at Bayag, Madatag, Pili, Musimut, Nagsimbanan, Kumaw, Agnoan (Kabugaw), Magububung.

Púdo- (M): at Abbil, Musimut, Nagbabalayan, Baliwanan, Genned, two at Alumani.

Dẽmáy (F): at Musimut, Dagara, Nagbabalayan, Baduat, Karagawan, Bolo.

Agsḍyań (M): at Mayaw, Musimut, Nagbabalayan, Nagsimbanan, Baduat.

Alób (M): at Madatag, Dagara, Pasiyab, Nagsimbanan.

Búsiń (M): at Nagsimbanan, Magapta, Bolo, Katablangan.

Kabagiyát (M): at Baliwanan, Kumaw, Karagawan, Bolo.

Lẽyláy (M): at Madatag, Musimut, Kabaknan, Bolo.

Asóp (M or F): at Nagilian (Namaltugan), Madatag, Baliwanan, Alumani.

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584 832 594 [828] 1. The use of musical instruments, which he plays at the house of the girls, usually while lying down in the evening, and which are supposed to have a very soothing influence on the mind of any member of the weaker sex. As this is not the place to describe these instruments at length, I shall merely enumerate them and add a few of their most outstanding characteristics:

The *kuribów*, a kind of Jew's-harp, entirely made of bamboo, whose tongue is struck by the finger at its fixed base.

The *aziwáń*, another kind of Jew's-harp, partially made of bamboo, whose metal tongue is moved by a string.

The *balikiń* or nose flute, which consists of a slender tube of bamboo, open at both ends, and provided with holes along its length, three at one side and one at the other.

584 832 533 2. The singing of love songs (*magdaldallán*). This is done in the daytime as well as in the evening, whenever the boy is moved by concupiscence (*makibabbáy*). Such songs, however, are not the exclusive property of the male sex.

584 834 192 3. The pronunciation of special terms, otherwise meaningless, that are supposed to have a magical influence on the female sex. These are interwoven in the verses of the song and more or less connected with the rest of the sentence. Such terms are: *dumaripón, dumiñidiñ, dumardarobó*, etc.

584 832 302 824 4. The use of perfumes (*bañúg*), usually consisting of fragrant herbs or leaves stuck in the headband; although unseen by the girl in the evening, these perfumes forcibly strike her nostrils in an agreeable manner. Any kind of perfume may be used for the purpose, but the most esteemed on such occasions is the *malindáw* (called *indáw* at Bolo). The *malindáw* is a small tree covered with spines and provided with very aromatic leaves. The *Andn* brook near Dangla flows through a thicket that is renowned for the abundance and variety of its odoriferous plants: *sildyon* (aromatic leaves, parasitic on trees), *ditán* (aromatic seeds, a kind of rattan), *malindáw*, etc.

584 832 776 Here two spirits occasionally play an important role: both of them are supposed to spread a very agreeable odor, and they sometimes accompany the boys on their courting expeditions, although nothing is done by the latter to attract them. They are:

Asináw: a spirit who lives in the hills and always wears very nice apparel; he is supposed to be visible at times. He merely accompanies the boy and through his fragrance influences the girl in behalf of her lover.